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The Orthodox Herald

Celebrating our 44th year

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HERITAGE TOUR 1995

One question which we are asked most often concerns the situation of the churches in the areas where we visited. Since we visited churches in three countries, there were differences in church-state relationships but similarities in the mind set of the people.

We attended Divine Liturgy in a village in the Ukraine and in a city church in Slovakia. We visited and talked with a bishop in Poland. What impressed us the most was the enthusiasm of the worshippers. They sang the responses with such vigor that truly "the walls shook." In the village, most of the 800 worshippers came to church for the Matins, some of them left for a short break but most returned before the Divine Liturgy started. They knew the Matins as well as they did the Divine Liturgy. In the city, there were two Divine Liturgies as the cathedral had both facilities, personnel and need for this. We arrived a few minutes early for what we found was the second liturgy, but we could not enter the church. It was that full. When we saw some people leaving we joined a surge of people who were entering to take their places. People were still venerating the cross when others were taking their places in the church. It was "packed" for this liturgy also in Presov, Slovakia.

One could not help noticing the number of children and babies in church. They stood for the whole liturgy watching what was taking place in the altar, no twisting, no turning, no books or food to help keep them quiet. In fact, we have videos of the trip which have these two services on them as well as one taken at another village church and everyone who sees them comments on the behavior of the children. Here in the U.S. we are debating the question of "should children be in church?" because they are so distracting. Strange how children will respond to the behavior expected of them.

The problem of owning or using church properties differs in all three countries.

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THE BABY GREW UP

Jesus' Birth was a miracle of unparalleled significance for humanity, bringing true light into this world of darkness, and beginning the unique life that would end in His sacrificial death and subsequent Resurrection for the salvation of all who would believe. To deny it is to walk in death even while we still live. To believe it is the beginning of eternal life.

It's too easy to think of Jesus as little more than the cute baby in the manger – the one in the Nativity scenes at Christmastime. But Jesus did not remain in swaddling clothes forever, Jesus was the Son of God. He was born, He grew up, He preached good news, the best news anyone could hear, and He died on the Cross and was raised again so we may be right with God. He is the righteous Judge of all humanity, the living and the dead, and He is coming again "And He shall come again, with glory, to judge both the living and the dead."

Don't just hum the Christmas/Nativity tunes. Believe the good news! Whoever you are, whatever you have done, your sins can be forgiven. You can live a new life in Jesus Christ right now! You can have the hope that passes all hope, the hope of eternal life in the Kingdom of God. Don't turn your back on the salvation that God offers you – this is the meaning of Christmas.

ALREADY?

It was only early October and the store shelves were full of articles for Halloween, Thanksgiving and Christmas. This jumble of merchandise was distressing. But more disturbing were the adults who were there with their children so that they could pick out their Christmas gifts. This in October! I heard one mother say: "You have to pick out your gift now so that we can put it on layaway, otherwise they may be all gone." This means that the children know what will be under the tree.

This made me think about the whole idea of gift-giving. If you haven't already plunged into the gift-giving flurry (or if you have) why not stop and ask yourself a few questions!

–What is the real purpose of giving gifts at Christmas?

–Is it a matter of obligation (they give to us so we have to give back to them)?

–Is it competitive (we can't give them just anything; they'll think we're cheap)?

–Is it a measure of love (we have to give lots of big expensive gifts to our kids or they'll think we don't love them)?

–For children, is it also a measure of love (do you feel that if you receive a lot of gifts from your parents it means they love you a lot and if you receive less it means they love you less)?

–Do you ever think to yourself: "I wonder how much I'll GET for Christmas?"

–Do you ever think: "How much can I give others?"

–Do you ever think: "How can I give MYSELF as a gift to others this Christmas?"

–Do you ever ask yourself: "What gift will best enable me to give MYSELF and my TIME to others?"

–Do you ask yourself: "How does my Christmas giving bring more of God's love and light into the world?"

–Does shopping take time away from the spiritual preparation of the Christmas Fast in your home?

We're driven to give Christmas gifts by

(Continued on Page 45, Col. 3)

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News CHRONOLOGY

DECEMBER 1995

OVER 15,000 young altar servers – both boys and girls – crowded into St. Peter's Square in August to hear the Pope give a ringing endorsement of their role in local churches. Females accounted for more than half the participants from some regions. Local bishops were given permission in 1994 to allow females to serve at the altar.

THE LIGONIER CONFERENCE, attended by 29 Orthodox bishops in November 1994, has engendered much discussion. A Monograph plus a Video of official reports and presentations is available from OPT, Box 1128, Torrance, CA 90505.

A THIMBLEFUL of soil from Lemko land is available for a self-addressed stamped envelope. Request from The Orthodox Herald, PO Box 9, Hunlock Creek, PA 18621.

IN CUBA, the abandoned Orthodox cathedral is now being used by a local theater group. Fr. Michael Graves held a Divine Liturgy in the Episcopal Cathedral in Havana recently. Present at the well-attended service were Ambassadors to Cuba from Russia, Bulgaria and Romania. Government permission was needed for the service.

ORTHODOX WOMEN IN THE HEALING Ministries will hold their next workshop and retreat in Ellwood City, PA from June 6-9, 1996. For more info. contact: Barbara Gunning (301) 934-1362 or Janet Shadid (814) 255-4077.

THREE SAINTS Church in Ansonia, CT celebrated its 100th anniversary. Among other proceedings, icons of the Three Hierarchs, to whom the church was dedicated, and an icon of newly-canonized St. Tikhon, were blessed.

EAST EUROPEAN CONNECTION, Laurence Krupnak, 1711 Corwin Drive, Silver Springs, MD 20910 has Video and Audio tapes available and researches family histories of ancestry from Eastern Europe. Phone fax (301) 585-0117.

A SHRINE TO OUR LADY OF WALSINGHAM, a pan-Orthodox endeavor, is being developed in Putnam County, West Virginia. Located on 50 acres halfway between Huntington and Charleston, ground was broken for a chapel in October.

OUR ORTHODOX CHURCH is now on internet. Contact John Hammond, 3116 Mahanna St. Ste. 3, Dallas, TX 75235-8775 or call (214) 522-8731; Jim Buchfuehrer at (408) 353-3240; or Shelly Houston at (408) 336-8882.

THE ANCHORAGE MUSEUM OF HISTORY has prepared exhibits entitled: "Heaven on Earth: Orthodox Treasures of Siberia and North America." The display traces the history of Orthodoxy through more than 230 priceless objects on loan from private and public collections in several countries and include icons, vestments, tapestries, and various liturgical items. May be seen in the Boise (Idaho) Art Museum: Dec. 2-Feb. 4, 1996; Newark (New Jersey) Museum from April 18-July 15, 1996 and the Museum of Natural History in Los Angeles from Sept. 22-Dec. 30, 1996.

THE EASTERN ORTHODOX FOUNDATION, 422 East Penn Run, Box 432, Indiana, PA 15701 is looking for 8 track or cassette tapes, videos, soap, toothpaste, hand lotion, jigsaw puzzles, twin-sized sheets, towels, garden tools.

CZAR NICHOLAS II and his family will be buried in the SS. Peter and Paul Cathedral in St. Petersburg, Russia on Feb. 25, 1996., on the Orthodox Sunday of Forgiveness.

CAMP FOR SENIORS – What a wonderful idea!

MOST PEOPLE HAVE pictures and videos of their children from the moment of their birth. Children in orphanages are not so fortunate. There are 500 children in the orphanage in Oradea, Romania, which will have a picture of themselves with your help. Send 35mm color film or money for developing to Constance Trollan, PO Box 33893, Juneau, Alaska 99803.

THE ORTHODOX HERALD goes to 20 countries and every state in the U.S. Have you ordered your Christmas gift subscriptions yet?

IN BELARUS the head of the Eastern-rite Catholic Church said he no longer believes his community can serve as a bridge between the Catholic and Orthodox Churches. There are 11 parishes in the Eastern-rite jurisdiction. The Russian Orthodox Church has almost 900 parishes made up of 60 percent of the Republic's 10.3 million people. About 13 percent of the population is ethnic Russian.

SERVICES FOR IMMIGRANTS in their native languages are being reintroduced by the Roman Catholic Church after a period of policy to use only English in the U.S.

THE FAMOUS ICONS of the Vladimir Mother of God and the Holy Trinity by Rublev are now in the Dormition Cathedral in the Kremlin in Moscow. They had been exhibited at State Museums previously.

ILAASI – Friends of St. Herman's Seminary in Kodiak, Alaska is looking for used IBM-Compatible 286 or stronger computers, printers, etc. Call (310) 378-9245 for shipping info, etc.

THE 10TH ANNUAL RUSSIAN ORTHODOX MUSIC CONFERENCE will be held in San Francisco from Oct. 1-6, 1996. Scholars and musicians from all over the world are expected. To attend or present a paper, contact: Olga Dolskaya-Ackerly, Conservatory of Music, University of Mo., 494 Cherry, Kansas City, MO 64110 or call (816) 253-2859.

AN ORTHODOX MISSION is being formed in Belize. Contact Fr. Daniel, PO Box 279, Belmopan, Belize or when visiting call 501-8-23284.

THE CHILDREN'S HOSPITAL in Moscow is being helped by Miloserdiye, which collects funds, clothes, food, medical supplies and toys. Help is needed. Contact: Ms. Kolesnikoff, Holy Resurrection Orthodox Church, 75 E. 43rd Ave., Vancouver, BC V5W 1S7, Canada.

OPT NEWS is a quarterly publication which contains a wealth of articles and news. To subscribe send contributions to 10124 Oxford Dr., NW, Pickerington, OH 43147.

•Heritage Tour 1995

From what we heard and observed, the situation is the worst in Poland. Not only were most churches destroyed or taken to "restored museum villages" but many villages were also destroyed either completely or only a few huts were left standing.

In all three countries, many of the small villages are getting smaller, so priests are assigned to as many as five or six churches. These often cannot pay him a living wage, so he must know husbandry to exist. This precedent seems to have been set early in this century where we read in classic literature about the priest having land to work. The difference seems to be in olden times parishioners worked part of the land for the clergy, now he must do it alone or with help from his family.

Churches are being built in Slovakia, because many of them are no longer available for use by the Orthodox. What impressed us was that these church buildings, even though in the process of being built, were of such beautiful styles – no rectangle with a dome on it! The church building makes a statement!

Many of our tour members were strengthened spiritually by their visit. They have written or called us saying that they cannot explain how they feel except that it is a yearning to return and share prayer with those who were deprived of it for so long.

PRESS FUND

Our problems from last month continue. We've tried so many different solutions for them but have been hitting a dead end. We are grateful to those who are helping us in this transition stage, especially Betty and Fr. John. We also want to thank all of you who encourage us with notes, letters and donations. Spasebo/Thank you to: Dorothy Demianovich, Mary Ann Carmack, Helen Cudlic, Dorothy Burochonock, Julia Stefanick, Matushka Josephine Felenchak, Dr. Jerome Wolf, Leo Sakovich, Ethel Watlock, Elsie McAllister, Mary Kochmaruk, John Gbur, Thomas Drosdak, Mike Ozimok, Irene Allen, Helen H. Krafft, Stephen Krafchak, Bez Imena, Mike Heny, Mark and Lori Ortega, Anonymous, Dn Alexis Bona, Joseph Plefka, Titania Dixon, Olga Peck. Father and Matushka Stroyen for health of Mark Belkoff and Tony Pawlik. Rita Wrobel in thanksgiving. Julia Polkable in memory of her husband John and his parents Michael and Katrina. George and Dolly Manzuk in memory of their fathers Cantor George Manzuk, Sr. and Frank Matich, Jr.

THE VALUE OF MARGINS

One of the things a child learns early at school is to leave a margin on either side of a page where he is writing. We are offended by a printed page unless it has good margins. We know how important a margin is in framing a painting. An attractive home or an impressive public building needs an adequate margin around it.

It is equally important to have margins in our daily lives. When we rush madly from one activity to another, when we have scarcely caught our breath from one undertaking before we plunge into another, we are violating one of life's basic rules. We are not allowing the margin of time which enables us to do our best work and to make our best contribution.

Some years ago a wise book was written by Karin Roon under the title, "The New Way To Relax." She had much to say about the need for margins in one's daily schedule. She pointed out that most of our exhaustion and confusion came from trying to do too much in too little time. She added these valuable bits of advice: "The art of living consists not in stuffing the day as full as possible, but in getting through the day with a sense of achievement, of enjoyment, and without excessive fatigue ...Being rushed is not a virtue ...Don't let the details of living swamp life itself."

One other wise counsel this author gave us was to plan the day so that one's best hours would be devoted to one's most important and creative work, and to keep a list of things to be done, trying to get the unpleasant things out of the way first.

I like to think that God added a margin to His work of creation when He set aside the seventh day for worship and rest. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it." *(Genesis 2:2,3)*

As God rested so He has commanded us to do the same. In the fourth commandment we are instructed to "Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the LORD your God; in it you shall not do any work." This gives a margin for our week.

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Discussion is an exchange of knowledge; argument is only an exchange of ignorance.

•Already?

clever ads, merchandising and articles in papers, magazines, and TV. It's hard to remember what is behind all this frenzy – the gift of the Birth of Jesus Christ!

LIFE'S JOURNEY

Tucked away in our subconscious is an idyllic vision of what our lives will be like. It is as if we see ourselves on a long trip that spans the continent. We are traveling by car. Out of the window we drink in the scenes of other cars passing by, of cattle grazing on a distant hillside, of smoke pouring from a power plant, of row upon row of corn and wheat, of flatlands and valleys, of mountains and rolling hillsides, of city skylines and almost deserted village downtowns.

But uppermost in our minds is our final destination. Once we get there our dreams will come true, and the pieces of our lives will fit together like a jigsaw puzzle. How restless we become!

"When we reach their home, that will be it!" we cry.

"When I'm 16 and can get my driver's license."

"When I buy that Corvette."

"When I put my last kid through college."

"When I pay off the mortgage."

"When I get a promotion."

"When I reach retirement age and can do anything I like."

Sooner or later, we must realize that there is no one place to arrive at once and for all. The true joy of life is the trip. Our supposed destination is only a dream. It constantly outdistances us. "Relish this moment" is a good motto, especially when coupled with Psalm 118:24. "This is the day which the Lord hath made; we will rejoice and be glad in it."

It isn't the burdens of today that drive people to despair. It is the regrets over yesterday and the fear of tomorrow. Regret and fear are the twin thieves who rob us of today.

So stop counting the miles as your car speeds along. Instead stop. Take time to watch more sunsets, go barefoot more often, laugh more, cry and brood less, call a friend, enjoy a hobby. Life is lived as we go along.



Solovetsky Monastery in Russia

WINTER GRACE

Christmas is sometimes called the children's holiday. Why is Christmas called a holy day which is special to children? Surely not because they look forward to the sweets and new toys and the glitter of the lighted Christmas tree, but because they can and do receive the wonderful story as it should be received: in simple unquestioning faith.

We who have left our childhood far behind are likely to feel a certain wishfulness at the sight of their joy and wish that we could turn back the years for just the one night, so we could mingle with them on equal terms. And why should we not do so? Because we are now hardhearted, disillusioned, matter-of-fact dwellers in a cold everyday world and know no other? Too bad for us if that is so. Too bad if the "common sense" and the "reasoning powers" that we have developed through our contacts with this shadow world have so encrusted our nature that we are locked up in our own little shell and can no longer hear the voices that speak to us from the great world of true reality beyond.

Children can hear those voices, and therefore the Word of eternal Truth says: "Except ye become as little children..." But this also indicates that a reversal can take place, that we can recover what we had as children. We can become children of God in every sense, thanks to the transforming might of His Spirit.

Then, in the blessed Yule days ahead, we shall be able, with the clear eye of the child, to again catch glimpses of the unearthly glory that streams out as the angels draw aside the curtains of heaven to announce God's wondrous Gift to us: "Divnaja novina, Nyni Diva Syna" "Hear the wondrous tidings God became incarnate."

Prayer in time of suffering.

Grant us, O Lord, we ask Thee, Thy divine strength to endure our tribulations with complete submission to Thy will.

Thou knowest our miseries and sufferings, and to Thee, our only hope and refuge, we flee for relief and comfort, trusting in Thy infinite love and compassion, that in due time, when Thou knowest best, Thou will deliver us from this trouble, and turn our distress into comfort, and we shall rejoice in Thy mercy and exalt the praise of Thy Holy Name, + O Father, Son, and Holy Spirit, now and always, and unto ages of ages. Amen.

ST. JOSEPH

We received this letter which offers a view which is interesting. St. Joseph is commemorated on the Church Calendar on the Sunday following Christmas; somehow this passes unnoticed. The letter we received says:

"St. Joseph should be called the Patron Saint of "Forgotten Fathers." In spite of all of his good fathering of Jesus, his contribution as a parent seems to really get lost – what with all the excitement over the claim that his "stepson" was the Messiah, not to mention the attention his mother received.

"The recognition and veneration afforded Mary was a clear boon to the positive parental role of motherhood. But the celebration tradition stopped short of giving the full and due recognition and reverence Joseph and FATHERHOOD deserve.

"Joseph was not the biological father of Jesus, but he certainly was the custodial father and did all the things a full-time custodial father should. For example, he took Jesus to Jerusalem for the rite of purification at the correct time. Joseph protectively took Mary and baby Jesus out of harm's way to avoid the dangers of King Herod. He raised Jesus in Nazareth, and took Jesus each year to Jerusalem for the Passover. He clearly modeled many other less tangible but important life skills. Yet beyond being needed for support and protection, we hear little of the legacy of St. Joseph, Jesus' Dad."

DATES TO NOTE IN DECEMBER

Dec. 1 to Dec. 25/Jan. 7 - Nativity Fast
Dec. 4/17 - St. Barbara
Dec. 6/19 - St. Nicholas
Dec. 25/Jan. 7 - Nativity of Christ
Dec. 26/Jan. 8 - Synaxis Mother of God
Dec. 27/Jan. 9 - St. Stephen

* * * * * *

CHUCKLE

Having been married a long time, her husband sometimes needed a gentle reminder of a special occasion. On the morning of their 35th anniversary, they were sitting at the breakfast table when she hinted, "Honey, do you realize that we've been sitting in these same two seats for exactly 35 years?"

Putting down the newspaper, he looked straight at her and said, "So, you want to switch seats?"

Dabs of Thoughts

Mount Athos is a wooded, 30 square mile peninsula in Northern Greece. It is known as the Holy Mountain. It was founded in the year 963 and is a theocratic republic consisting of 20 major monasteries and many small communities. No women are allowed on the Mountain, male visitors must stop at an "admitting" office to get permission.

We cannot all be apostles, but we can all be "living epistles."

The Divine Liturgy of St. John Chrysostom, which is served most often in the Orthodox Church, contains 98 quotations from the Old Testament and 114 from the New Testament.

The answer to why the Church seems so ineffective in solving social problems was given by Fr. Alexander Eltchaninoff. "The fact is that people live outside the Church, yet appeal to the Church for the solution of their difficulties. They have no determination to change their lives. They do not even give a thought to this! That is why the Church is helpless in such cases."

Just because certain customs may exist in a parish it does not mean that they have been sanctioned by church law.

Consider how hard it is to change yourself and you will understand what little chance you have of trying to change others. But with God everything is possible!

Next year will be the 300th anniversary of the original weeping of the icon of the Mother of God in Mariapocs, Hungary. The icon is now in St. Stephen's Cathedral in Vienna, Austria.

There is a story told of a priest who upon leaving a parish gave the following reason: "First, you do not love me, for you have contributed nothing to my support; second, you do not love each other, for I have not celebrated a marriage since I arrived; third, the good God does not love you for He has not taken one of you to Himself – I have not had a single funeral."

In our Orthodox tradition, a child is brought to communion immediately after baptism.

Have you heard about the very liberal church that refuses to speak against hell; they call it an alternative lifestyle?

How did "Christ is Born" become "Merry Christmas" and then "Happy Holiday"?



EDITORS' NOTES

Many synods, diocesan and parish meetings are held in the months of autumn. Discussed at some of them this year are two problems facing the church: the increased decline in the number of people on the church rolls and the failure of many of those remaining to attend church services.

In discussing these problems, it must be borne in mind that across the life span, church attendance is lowest among those in their thirties, peaks in the late fifties to early sixties (with 60 percent of this age group who are parish members attending), and begins to decline in the late sixties or early seventies. Despite this slight decline, the rate of church attendance for older people exceeds that of other age groups, with 50 percent of persons over 65 attending church in an average week and many more attending less frequently. Leadership positions in the churches also tend to be concentrated among older people.

Why are only 50% of people attending church? Does the rate of church attendance indicate the extent of religiosity among older persons? Religious behaviors may be examined in terms of three factors: 1) participation in religious organizations, 2) the personal meaning of religion and religious activities within the home, and 3) the contribution of religion to individuals' adjustment to the aging process and their confrontation with death and dying.

Declines in rates of religious participation after age 70 may reflect health and transportation difficulties more than lack of religiousness. In fact, while attendance at church services declines with age, older individuals compensate by an increase in internal religious practices through reading the Bible and other religious books, listening to religious broadcasts, praying or studying and reading about religion. Thus, although some older people may seem to be disengaged from parish activities and church attendance, they may be fully engaged nonorganizationally, experiencing strong and meaningful ties to religion.

Whether older people attend church services or cannot any longer, they adhere to more conservative religious viewpoints than do younger people. In fact, some of them give as a reason for not attending church services are the changes which often don't make them feel at home anymore or don't comfort them.

People do not become more religious as they age. Those for whom religion is important probably valued it when they were young.

When the religious practices of the elderly include patterns of belief, religious orientation, and stability of religious attitudes, rather than only activities within the formal association of the church, the importance of religion remains stable overtime. Religious beliefs, as contrasted with church attendance, appear to be relatively stable from the late teens until age 60, and to increase thereafter.

The problem for all church parishes is that not only is attendance dropping as older people do not get to church services, but as they die there are seldom new names added to the church rolls.

Unfortunately, for the most part, Orthodox parishes rarely have visitation programs or any means of keeping in touch with those who can no longer get to church. They are completely forgotten except to be told that their "assessment has gone up or is due." It is sad to think that this is the only touch they have with a parish to which they may have given much in their younger years. Youth programs in the church are essential; but, it should not be forgotten that many times the attitude of Baba or Gedo is a great influence on the young. A visitation program should include regular phone calls to the shut-ins and remembrance of significant date in their life – birthdate...

ALASKA FUND

There is much change in the Orthodox Church in Alaska. More than ever they need to know that we pray for them and keep in touch with them through The Orthodox Herald as we have since 1952. Helping are: Julia Stefanick, Mary Reichenbach, George and Dolly Manzuk, Ethel Watlock, Alex Fedec, John and Hope Lukatchik, Titania Dixon, Fr. Spero Page, Joseph Plefka.

"Let's Remember Pearl Harbor"

•Kitchen Corner

served one course at a time. Everyone must take at least one spoonful of everything. The first course is KUTIA which is made from a grain. It is the same dish which is served after memorial services. Those who have gone on before or who have died during the previous year are mentioned as it is being served. Kutia is made by boiling 1/2 lb. of barley in 4 cups of water until very thick and done or you can use 1 cup of rice to 2 cups of boiling water. This can be done ahead of time as the kutia is served at room temperature with a sauce of heated honey mixed with poppy seed poured over each serving.

The second course is a lenten BORSCH. Saute chopped celery, onions, carrots, and cabbage in a little oil until they look moist. Add water, tomatoes and a clove of garlic. When almost done, add beets. Make a zaprashka with flour browned in oil and add.

The next course can be lenten PEROGI. Make a raised dough by dissolving 1 pkg. yeast in 1/2 cup warm water. When mixture bubbles add a dash of salt and about 4 cups of flour. Cover and let rise. Meanwhile, make desired filling, which can be drained sauerkraut or chopped cabbage sauteed with onions sauteed in oil or potatoes mashed without milk or butter but with onions sauteed in oil added or cooked prunes or cherries. Roll dough out, cut into 3 inch squares. Put bit of filling in center of square and pinch opposite corners making a triangle. Boil the perogi and serve with sauteed onions and oil or deep fry them or bake in oven.

Another favorite is the lenten GOLUBTSI or HOLUPKI. Parboil the cabbage, separate into leaves. Make filling by boiling 1 cup rice in 2 cups water. Add 1 cup of mushrooms which have been fried in oil. Then saute a chopped onion and 2 chopped green peppers in oil and add to rice mixture. Add 1 can of tomatoes, mashed. Salt and pepper, dash of oregano and Worchestershire sauce, if desired. Roll filling in individual cabbage leaves. Place in pot which contains 1 can of tomato soup, 1 chopped onion, 1 clove garlic, 2 stalks celery, 3 Tbls. oil. Add enough water to come up to 2 inches of top of rolls. Cover and bake in moderate 350 oven for 2 hours.

The other courses may be fish, fried mushrooms, mashed potatoes with sauteed onions, lima bean and sauerkraut soup, pickled mushrooms, mashed beans, peas.

The meal ends with fruit compote made with dried fruit and a singing or reciting by the tropar.

By the time the meal ends, it is usually time to attend the Christmas vigil at the parish church.

SPECIAL KITCHEN CORNER

This month the Kitchen Corner will be more than a recipe or two, it will contain an overview of recipes and traditions for a Christmas Eve Supper. Foods and customs vary in families depending from which section of Europe they originated. Although the recipes and customs here are from the White Russia or Belarus area, I found after spending Christmas Eve in the Carpathians (1993) that the differences were minor.

Throughout the day, according to ancient Orthodox laws, a strict fast is observed. Foods containing meat, eggs, milk, products are forbidden. This fast lasts until midnight.

The supper has at least 12 courses (symbolic of the 12 apostles) and will be eaten as the main meal of the day. Each course is cooked according to a recipe for "fasting foods."

As dusk begins to fall, the head of the house gets several sheaves of straw or hay. These are placed on the table which is then covered with a white cloth. Since this can be a problem today, where straw is not readily available, some people purchase some in a florist or craft shop and place it over the table cloth. The straw is then covered with a white napkin. This serves as the centerpiece. In this is nestled a glass which contains grain such as rice or wheat, into which a single white candle is thrust. All this is symbolic. The straw is a reminder that Jesus was born in a manger, the grain that He gives us life, the white cloth represents the swaddling cloths and the candle that He is the light of the world or the star of Bethlehem.

Shortly before 6 p.m., someone looks up at the sky to see whether the first star has appeared, then the family gathers and stands at the table, the candle is lighted and the tropar is sung: "Rozdestvo Tvoje Christe Boze nas." "Thy Nativity O Christ our God." Everyone sits down to share the meal which is

(Continued on Page 47, Col. 3)

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Bible Reading Schedule

DECEMBER 1995

1	2 Thess 3:6-18	18	2 Tim 2:20-26
2	Gal 1:3-10	19	2 Tim 3:16-4:4
3	Eph 4:1-6	20	2 Tim 4:9-22
4	Gal 3:23-28	21	Titus 1:5-2:1
5	1 Tim 1: 8-14	22	Titus 1:15-2:10
6	Heb 13:17-21	23	Gal 3:8-12
7	1 Tim 3:1-13	24	Heb 11:9-10,17-23,32-40
8	1 Tim 4:4-8,16	25	Gal 4:4:4-7
9	Gal 4:2, 22-31	26	Heb 2:11-18
10	Eph 5:9-19	27	Acts 6:8-15, 7:1-5, 47-60
11	1 Tim 5:1-10	28	Heb 7:1-6
12	Heb 13:17-21	29	Heb 7:18-25
13	1 Tim 5:22-6:11	30	1 Tim 6:11-16
14	1 Tim 6:17-21	31	2 Tim 4:5-8
15	2 Tim 1:1-2; 8-18		
16	Gal 3:8-12		
17	Eph 6:10-17		

BIBLE STUDY

The reading for December 15 is split. It consists of verses 1-2 and 8-18 of the 2nd Letter St. Paul wrote to Timothy. The reason St. Paul wrote to Timothy was to inspire and strengthen him for his work in Ephesus. Timothy was young and he had a hard task in battling against the heresies and the infections that were bound to threaten the Church. In order to keep Timothy's courage up and to encourage him to keep working hard, St. Paul reminds him of certain things.

This is the final epistle that St. Paul wrote and as he does it with a certain tone for he knows that his life on earth is quickly drawing to an end. He as a mentor is preparing St. Timothy to take over.

In verse 9 he writes: "(God) who has served us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began."

This summarizes the 8 verses which precede it. They are so well expressed in this poem.

There's a Reason

For ev'ry pain, that we must bear,
For ev'ry burden, ev'ry care,
There's a reason.
For ev'ry grief, that bows the head.
For ev'ry tear-drop that is shed,
There's a reason.
For ev'ry hurt, for ev'ry plight,
For ev'ry lonely, pain-racked night,
There's a reason.
But if we trust God, as we should,
It all will work out for our good,
He knows the Reason.

A VISIT FROM ST. NICHOLAS

The poem, "A Visit From St. Nicholas," is a part of the Christmas tradition in many families. It was written by Clement Clarke Moore, a noted Hebrew scholar who for 29 years was a seminary professor. He was an Episcopalian and counted among his ancestors a "priest" who was one of the settlers of Newtown, Long Island. His father was the II Bishop of New York and it was his hope that Clement would become a priest. He never did but he served the church as a layman long and faithfully.

In 1819 he offered to the Church sixty lots in New York City, which includes the present Chelsea Square, on the condition that "the buildings of the theological school should be erected thereon." The first building was built in 1825. His gift, together with one from another New York layman, made the General Theological Seminary possible. For many years, the Orthodox were given use of the buildings and St. Vladimir's Seminary was located here in its earlier years.

Mr. Moore was Professor of Biblical Learning and Interpretation of Scripture in the diocesan seminary, and when that merged with General Theological, he became Professor of Oriental and Greek Literature, which post he held until his resignation in 1850.

BASIC FACTS (5)

The Orthodox believe in the procession of the Holy Spirit from the Father alone as is stated in the Nicene Creed: "And I believe in the Holy Spirit, the Lord, the Giver of Life, Who proceedeth from the Father, Who together with the Father and the Son is worshipped and glorified.

They honor Mary as Ever-virgin and as the Mother of God.

They hold the doctrine of the virgin birth of Christ.

They reverence the relics of the Saints, "pictures" of holy subjects known as icons, and the Cross, but forbid the use of carved images (statues).

MISSION FUND

The demand for copies to be sent to places starting missions is increasing. Helping this month are Mary Kuhar, Julia Stefanick, Helen H. Krafft, Ethel Watlock, Titania Dixon.

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God never intended His church to be a refrigerator in which to preserve perishable piety. He intended it to be an incubator in which to hatch the faithful.